



KIRGHIZ CALLERS, QIZIL TAGH REGION



A KIRGHIZ WEDDING BREAKFAST, UPPER QARATASH VALLEY

[Face p.132]

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

2. Patterns of living

a: Dwellings

563 Houses of the Chinese Moslems are similar to those of the
342 Han Chinese in style and construction. Externally their mosques
171 resemble Chinese temples. There is always Arabic writing
S carved in wood above the entrance of the mosque to mark its
563 identity. But in Sinkiang the style of mosque architecture is not
346 Chinese, and the buildings as a rule have minarets.

S Village life is very much like that of the Chinese. People live
563 in mud huts with lattice woodwork, windows and simple furnish-
342 ings. Well-to-do people in cities and towns, where they usually
35 congregate in separate districts, live in Chinese style houses
[369] distinguished by the carvings on the windowframes, doorways
[531] and woodwork inside, which are of elaborate Arabic design quite
S different from Chinese wood carving. In both rich and poor
[212] homes the ancestral shrines and tablets are missing, and in
their places are scrolls with Arabic writings or passages from
the Koran. In the northern and western parts of this region the
living quarters are simpler. There are colonies of flat-roofed
mud houses built along the cliffs.

b. Food

S Food habits are similar to those of the Han Chinese, though
563 Moslems do not eat pork and consider it unclean. Meat is a lux-
262 ury for the poor. Mutton is preferred, though beef is also used.
184 In the western part of the region the very poor use horse meat,
S though it is forbidden by their religion. Vegetables are a part of
563 their daily diet. In the northwest part of Sinkiang, fruits such as
262 apricots, plums, mulberries, melons and grapes are available,
184 as well as smaller quantities of pomegranates, apples and pears.

S Mutton fat, butter and linseed oil are used for cooking. In
563 eastern Sinkiang the style of cooking is influenced by the Per-
252 sian, Chinese and Turkish styles. The Chinese Moslems abstain
from wine, and are not much addicted to the smoking of opium.
They do not like to eat with non-Moslems, especially the Han
Chinese, because they consider pork eaters unclean. Strict fol-
lowers of the religion even avoid eating utensils which have been
used by others, and carry their own bread when they travel. No
meat may be eaten unless the animal was killed according to
prescribed religious ritual.

S The style of dress for both sexes is generally the same as
563 that of the Chinese except for the headdress. The Dungan men
291 can be recognized by their white skullcaps, embroidered with a
faint design in colored thread, whereas the usual cap of the Turk
or Kazakh is colorful and more richly embroidered. Some Dun-
gans dress in gray and wear white or blue caps. For ceremonial
occasions or worship, the Imams, Ahungs and Mullahs, who sit

C. The Kirghiz

563 1. The people

[771] Taking Tien-shan as a whole, the Kirghiz form the leading
[642] element of the population. They are Mohammedans of the Suni
[622] order, but they are not strict followers of their religion. Their
system of government is patriarchal, control of the different
sections being vested in tribal elders who enjoy almost unlimited
authority. The elders (Manap) are chosen by the people, and
regarded with honor and respect.

[233] The people are nomads whose main occupation is cattle rais-
[241] ing. Only a small proportion of the population engages in farm-
ing.

563 2. Patterns of living

342 a. Dwelling

[184] The Kirghiz do not live in houses. The poor live in shelters
made of branches under trees or against overhanging rocks. The
rich live in tents, smaller and less ornate than the Mongolian
yurt but more solid with thick layers of felt. A light tent is
called an aq-ai. It stands a gale very well, as the shape is such
that a high wind presses the structure even more firmly to the
ground. To make it more stable, a large stone is placed in the
tent and the woodwork of the roof is anchored to it by a rope.

The shape and structure of an aq-ai are similar to those of
[354] the Mongolian yurt, but the interior arrangement differs. A fire
always burns cheerily in the middle and a cauldron of mash
[353] simmers upon it. At the far end is the kitchen, which is screen-
ed by gaily colored mats of reeds tightly wound with dyed wool.
[251] Here the housewife stores her milk, cream and curds in vast
[231] wooden bowls. When the weather is wet, a row of young lambs
occupies one corner of the tent. They are tethered closely to a
rope pegged down along the walls. Saddlebags, sieves, hats,
[353] wool, coats, skins and so forth are hung along the tent walls.
Piles of rolled-up felts and rugs occupy about a quarter of the
circumference of the tent. The wealth of the owner may be
guessed from the size of the piles.

563 The interior decoration in the tent of a wealthy Kirghiz is
342 often artistic. The walls are hung with embroideries made by
352 the women, and the ground is covered with carpets. There are
353 also pillows covered with multi-colored chintz of Chinese or
Russian manufacture. Furniture is not generally used. There is
[415] an occasional table, a few copper pots and pans, and some brass
jugs used for boiling water and making tea.

563 b. Food

262 Staple foods for the Kirghiz are barley, bread, milk and its
252 products, such as sour cream and qurut, a kind of cheese. In
most tents there are cauldrons of brewing mash, a mixture of
flour and milk. Qurut is made by drying sour cream in goatskin.

/The New Uighurs/

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[533] songs of poverty and exile, and popular songs of various kinds.
[776] The New Uighurs are great believers in the efficacy of local
[778] saints, and there are innumerable shrines all over their region
dedicated to saints and heroes.

2. Patterns of living

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[184] a. Dwelling

Most of the people live in small hud houses called *dy*, or sometimes *hānā*, which resemble the simple earth, stone and reed-mat homes of the poor farmers of North China. Rich people live in well-built houses with courtyards and gardens.

The typical design of the house is a flat roof upon which small openings are left to serve as windows. The windowframes are equipped with folding shutters, and are closed at night during the winter. The window openings are so small they admit little light, and the interior is always in semi-darkness. Floor and walls are packed with reed mats and earth. The rear of the room is set apart by a partition of squared beams, and has a raised floor. This elevated section, its floor covered with reed mats and thick felt, serves as the bed and also the dining table. Most of the family's time at home is spent on this elevation. The door of the house is so low that one must bend down to pass through it. Almost every room has a chimney.

[251] The flat-topped roof of the house is used for drying grain and
[352] other agricultural products. Each house also has a veranda on which plank beds are constructed for use during the summer. Couches of wood or clay under the trees also serve as sleeping accommodations during hot weather. A house with a courtyard [351] is surrounded by a wall of earth. In the southern area, the gardens of the homes are surrounded by hedges.

[184] b. Food

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262 Wheat and corn are the staple foods of the people. Rice is a luxury used only for entertaining and festival occasions. Meat is preferred to vegetables, and mutton to beef. Chickens, ducks and other fowl are eaten, but not considered especially desirable. The famous Turfan raisins and Hami (Qomul) melons supply large quantities of fresh fruits for these people. Mare's milk is drunk extensively, and the noble drink called kumis, horse milk wine, is considered the most healthful of all sour milk concoctions.

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252 For entertaining, camel and horse meat, beef and mutton are served with fresh fruits, crystalized sugar and kumis. Meats may be boiled or roasted. The most common dishes are grilled mutton and kidney, and cold boiled mutton and liver with bread. The favorite dish, called pilav, is made of the fattest mutton or beef cut into small pieces and cooked with rice, chopped carrot, onion, garlic and seedless raisins, cooked in a large cauldron. [264] Liquid foods are eaten with wooden spoons. Other foods, including thick porridge and pilav, are eaten with the fingers.

/Tibetans of Chingahi/

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*563 gories and the apportionment of the traditional Buddhist 404 is not standardized.) There are further breakdowns of what might go wrong with what aspects of the human body and the human mind or spirit, to the point where each infinitesimal ailment has its own specific cause and cure, or impossibility of curing. The medical treatments involve acupuncture, plasters, herbs, roots, crushed bone, excreta, potions, incantations and numerous other elements. It is a very complex system. When a Tibetan needs medical aid, he must first seek out a lama, present him with a scarf and a gift, and have this lama (who is not a doctor) cast the dice. The dice reveal the portion of the canon that contains reference to the manpa who is needed. The manpa, or specialist, may turn out to be a Christian medical missionary who has been successful in effecting cures (cf. Rijnhart, pp. 163-64). Sometimes there may be some suspicion of fee-splitting. Generally the prescriptions and treatment bear little relation to our own medical knowledge. However, the Tibetans are pragmatists and will seek their cures from those who have established a reputation for success, be they Westerners, Tibetan Buddhist or Bon doctors, or any others. Wherever Western medical science has filtered through, few Tibetans hesitate to make use of it, often simultaneously with their own. Mongol medical science is derived from the Tibetan Buddhist sources. However, more particular Mongol data on health and sanitation can be found in the IMAR Handbook.
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III. The Chinese

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[272] A. The Diet of the Chinese
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[272] The Chinese diet does not contain milk or any milk products. The usual beverage is tea. The principal animals raised for food are pigs, chickens and ducks. In the Northwest, however, mutton has become a very common dish. The Moslems substitute beef for pork. In the Northwest the main grain products are wheat and millet. Rice is also eaten in abundance, being brought generally from southern and central China. Most proteins are derived from soybeans, peanuts and sweet potatoes. The food prepared for special feasts, and the kind eaten by the upper classes, differs considerably from the average Chinese meal, consisting of at least four-fifths meat, fish or fowl. The Chinese method of cooking preserves the vitamins contained in the vegetables, since they are never permitted to linger over the fire or in water.
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[751] B. Chinese Concepts of Disease
Most of the people do not know the different values of the various food products. Although many might wish to improve their daily diet with more meats and fish, they cannot afford to do so. The people in general, and particularly in the Northwest, have no